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"To aid the cause of Virtue and Religion."

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A REMARKABLE ACCOUNT OF THREE JEWISH
CHILDREN.

IN the month of July, 1713, three Jewish Children at Berlin, daughters of Isaac Veit; the oldest about twelve years old, and the youngest eight, came to the Rev. Mr. Rollman, Lutheran Minister of the Parish of St. Mary, desiring to speak with him. Being admitted, the oldest thus addressed him: "Sir, my sisters and I are come to request your instructions, and to be your protection: We desire to embrace Christianity, that we may have part in Jesus of Nazareth, the true Messiah, who died for us, as well as for all other men; we love him ardently, and it is out of love to this crucified Immanuel, that we can no longer consent to be with our parents." Mr. Rollman was exceedingly surprized at this speech; but conceiving that the children had met with some vexations at home, he exhorted them to be obedient and submit to their parents: But they, all three, went down upon their knees, beseeching him in the name of Jesus, whom they loved and adored, to receive them; protesting that nothing in the world had induced them to leave the house of their parents, but only their desire of being united to the Lord; and declaring let the consequence be what it would, that they were determined rather to die than to forsake Jesus. Upon which the minister at last took them into his house.

The parents, after a long search for the children, were at length informed of their being at Mr. Rollman's, and hastened to demand them of him. Mr. Rollman told them, that he had thought it his duty to acquaint the King with this matter, and it was therefore now out of his power to give up the children against their own

will, till he should receive his Majesty's commands on that head ; promising however, not to tell the children that they were under the King's protection. Hereupon his Majesty nominated a Committee of four Clergymen, two of them Lutherans, and the other two reformed, ordering them to examine the affair as minutely and exactly as possible, and particularly to deliberate on the following query :

“ Whether one could in conscience, and without violating the
“ rights of the parents over their children, receive those girls,
“ place them under the King's protection, and bring them up in
“ the Christian faith, contrary to the will of their father and
“ mother ?”

The commissioners then had the children brought before them by the King's authority, in order to examine them. The father and mother were placed in an adjoining apartment, where they could hear all the questions put to their children, as well as their answers. Each of the children was examined separately, and the answers of all were unanimously, “ That they would not return to their father's house, but would become Christians, that they might be saved.” They knew already the Lord's prayer, divers texts of scripture from the New Testament, some spiritual hymns, and the like : And the youngest could say the Apostle's Creed : They said, they had learned all this of Christian children, being permitted by their parents to be with them, and even sometimes to eat and sleep at the houses of Christians. They recited all they had learned with peculiar devoutness, declaring they were resolved to live and die in no other but the Christian faith.

Various means were used by the Committee to try their constancy and sincerity. The greatest difficulties, that could reasonably be foreseen, were mentioned to each of them apart : It was represented to them, on the one hand, that they would probably be despised and forsaken even by the Christians themselves, and would be obliged to earn their bread with much trouble and hard

working. They replied to this, that they were resolved to work their fingers to the bones, provided they could have the happiness of being the children of God, and heirs of eternal salvation; and if they were ever so miserable in this world, they were sure that a better state awaited them in the world to come.

On the other hand they were told, that if they would stay among the Jews, they might live comfortably, and even in affluence; and it was well known that their parents had got very fine clothes made for them, &c. To which they answered, they did not regard that, nor care for clothes, which they must leave behind them one day; that they wanted something heavenly, and desired to be saved: But would not go back to their parents.

After the examination, the father and mother were called in, and permitted to talk to their children: This they did, as may easily be imagined, in the most tender and moving manner, falling about their necks, embracing and kissing their hands, in floods of tears. The Children were much affected, and shed many tears, but declared constantly, they would become Christians, and not go home again. The oldest, of whom the mother was particularly fond, was most pressingly intreated by her to return; but she said, "No mother, I will not come back: but do you rather become a Christian yourself." The children being wearied with the entreaties of their parents, endeavoured to hide themselves by running to the commissioners, who on their side, pushed them away, telling them, it was ill done of them to forsake a father and mother, who loved them so tenderly, and who, even now had given them such handsome presents; and that, on the contrary, they must expect nothing but crosses and hardships among the Christians, who would perhaps scarcely afford them a morsel of bread: In a word, that they would be very miserable. But all this made not the smallest impression upon them.

The parents being withdrawn, the children were once more exhorted to return to them. But they answered without hesitating,

and with a constancy that surprised every one ; they were ready to endure every thing for the love of Jesus. At last they were asked, In case their father and mother would become Christians, would they return home to them ? To which they replied with joy, if their parents would become Christians, they would with all their heart go home to them, and willingly, endure all manner of misery and afflictions ; but without this was the case, they would by no means go back. That they loved Jesus more than any thing that could be offered to them in this world, and would cheerfully take upon them his cross. They were willing to be put to any trial, if the gentlemen thought fit, to make proof of their sincerity, and would with all their heart, do any work that might be imposed on them as a task. The youngest said, " If you do not choose to give me any thing, you may let me die of hunger, or you may cut my head off ; for I had rather die than be separated from my beloved Jesus ; I know he died for me, and if you will not receive me, I am sure He will : I will live and die for him." The persons that were eye witnesses of these scenes, hearing their artless and yet positive declarations, and seeing the children's surprizing constancy, could not refrain from tears.

The father and mother were at last allowed to speak with their children without any other person being present, which they did for at least three hours ; but the children remained immoveably constant, and at length went to throw themselves at the feet of the commissioners, begging they would dismiss their parents, for they would belong to none but Jesus, and saying, " That nothing but the love of Christ had brought them there, and nothing in the world should separate them from him."

Upon this the committee made a report to his Majesty, proposing at the same time, that these children should be instructed publicly in the Church, and when they should be thought to have received sufficient instruction, that their parents or any other Jews should be permitted to dispute with them about the Christian faith. Their baptism was deferred till they should be of riper

years, that none might be able to gainsay so evident a work of God, and it is hoped that this mode of proceeding may also be of service with respect to many other Jews.

These Children have so wonderful a love and veneration for the name of Jesus, though neither of them can read, that they can discover and distinguish the word in any book, and when they find it, they kiss it with tears, and frequently take a particular pleasure in turning over every page in order to find that name. They also say, that they are sure that many other Jewish children are of the same mind as they are; but they were so narrowly watched by their parents, that they could not possibly execute their design as yet; however, they would find means to escape one day; for they knew that the love of Jesus could do every thing, as they themselves had experienced. Their parents might watch them as closely as they pleased, all their endeavours to keep them would be vain.

ON SACRED ATTENTION.

WHOEVER is determined to be a Christian indeed, and to enjoy a constant sense of the divine approbation, must carefully attend to the operations of the Holy Spirit in his own heart, and diligently labour to preserve a continual union with God, even in the midst of the various avocations and employments he is called to in the order of Providence. If we really desire the Favour and Grace of God, we must solemnly and deeply abase ourselves at his feet, who is the inexhaustible fountain of Love, from a sense of our own nothingness and vanity; praying humbly, that he would enable us to glorify Him. This exercise is far better than if we had ability and skill to conquer and govern the whole world.

Be careful not to endeavour to imitate other men's ways, except it be in their essential Virtues; for the essential path which leads to God is but one, and always the same. Nevertheless at-

tend to thy religious call, and enquire what God requires of thee. He who properly attends to what passes in the centre of his own heart, and is rightly sensible of his natural corruption, will renounce himself, and follow the Lord in the path which he is pleased to lead him: Such a one remains steadfast as an iron pillar, receiving all that happens to him, as coming by divine permission. He submits to God's judgment, and bows obsequious to his will, which he keeps constantly in view. He rarely will be in doubt what he ought to do, in matters relating to eternal life; and will soon overcome all obstacles, however strange or difficult they may be.

A continual attention to one's self is difficult in the beginning, but practice will make hard things easy. When, with a single, jealous eye, a man examines his ways, his words, and habits, in order to discover if they are agreeable to the divine Will; the Lord will not suffer him to go astray, however intricate and dangerous his way may be; he will attain to the right knowledge of himself; whatever corruptions are within, they will be brought to light, and his soul will be agitated with a painful, but holy desire, to be speedily delivered from them.

A man of God must accustom himself to have the Lord present before the eye of his mind. Keep thy spirit in the same temper and disposition, both in the hour of prayer, and at all other times. Even in company, labour to retain a sense of God's presence. Let not the things seen or heard, be dwelt upon, or pondered in thy mind, more than is really necessary, lest thy imagination and desires be defiled by strange ideas, or a disorderly love. For whatever images we suffer to be impressed upon our minds, whether pleasing or disagreeable, they will again present themselves; and especially when we are at prayer, we shall find ourselves embarrassed by them, nor can we speedily throw them off, without strong exertions of faith.

We must not be satisfied with having thought upon God, as a passing object, for such thoughts soon vanish; and where there is

one thought of God, there will be ten others relating to temporal things, which drive away the first. Wherefore it is necessary that we labour vigorously to turn our minds entirely toward God, and to preserve within us a sense of his presence; so that whatever happens to us, we may always maintain an even serenity of soul, and a constant sincerity and fidelity to God, that he may be the principal object of all our desires and actions. He who thus remains stedfast in union with the Lord every moment, cannot be drawn into sin; because he is not only born of God, but the heavenly seed abideth in him, and he keepeth himself, by a lively exertion of his faith in Christ, so that the wicked one toucheth him not with all his fiery darts and hellish temptations, 1 John, v. 8. But it is a deplorable case, that too many of those who were once converted, descend from the holy Mountain where their feet were placed, and debase themselves with things of no worth, when compared with those blessings that God freely offers them. And it is an amazing instance of the Redeemer's Love, that, notwithstanding all these backslidings, he still condescends to revisit our unfaithful souls, and kindly presents us again with the blessings we have foolishly slighted, and carelessly thrown away.

But let us not be so far deceived as to imagine, that our outward acts of obedience and charity, such as the worship of God, fellowship with our brethren, visiting the afflicted, taking care of and administering to the poor, and such like, will draw us away from God. We are not to neglect our duty under the vain pretence of more perfectly serving God in spirit. It is for want of submitting to the order of Truth, and neglecting to keep the eye single, which alone can hurt us. If we perform outward acts of duty purely from love to God, he will take care to make up all wants and deficiencies, so that those duties shall not impede, but greatly promote our spiritual progress. And even if we should sometimes find it difficult to gather in the scattered powers of the mind, when our strength has been exhausted in the

service of God, he can easily make up this to us; he requires but little time to perfect his work. If our sins and fond attachment to the creatures, do not cause a distance between us and God, neither outward works, nor any accident whatever can occasion it.

Our chief care should be to abide in the heavenly Vine, to continue attentive to the voice of the good Shepherd, and to have our Will in constant unison with his Will: An ardent sincere desire to please Him at all times, and in every thing we do, exceeds all gifts and endowments. When this is our experience, we cannot be sufficiently thankful, and ought carefully to preserve it to the end. If we want to know whether our thoughts, words, and actions are agreeable to God, let us examine ourselves by his Holy Word: 1. Have we deep poverty of spirit, more humbling views of our ignorance and foolishness; is our mind suited to the lowliness of our station, and to the poorness of our circumstances; are we saved from an ambitious, aspiring temper, that covets worldly honours and the applause of men? 2. Does the remembrance of past sins, and present unworthiness, affect us with godly sorrow; do we mourn for Sion, and grieve for the abominations in Jerusalem; are we saved from stoical apathy, and do we feel pity and kind compassion to every creature that is in misery and wretchedness? 3. Are we humbled under the mighty hand of God; and are we intent upon gaining a daily increase of humility, by turning our inward eye to the suffering Saviour, and contemplating his sorrows and agonies for our sins? Are we meek and lowly toward men; not only saved from the hellish tempers of revenge, malice, and envy, but likewise from anger, peevishness, murmuring, and fretfulness? 4. Do we hunger and thirst after righteousness; are we intent and fervent in our desires to attain all spiritual blessings, every branch of practical religion and godliness? 5. Are we merciful to others according to our ability, and the opportunities Providence affords us; do we commiserate their sorrows, and relieve their wants, if it be in our power;

have we compassion for their souls, reproving, exhorting, and promoting their instruction in the knowledge of God; do we forgive our enemies, freely and cheerfully, as God for Christ's sake hath forgiven us? 6. Are we pure in heart, cleansed from all filthiness; purged from deadness, darkness, and unbelief; are we saved from heart-idolatry, and vile, impure affections and imaginations? 7. Are we not only of a pacific, inoffensive disposition, but do we actually attain to the character of peace-makers, reconcilers;—promoting good-will, harmony, and tranquility, among all with whom we have to do? When we honestly and fairly weigh ourselves in this just and equitable balance, with which our holy Legislator has furnished us, and are not found wanting, we may then safely conclude that we are growing in Grace: But on the contrary, if our tempers, words or actions, are the cause of perplexity to others, and misery to ourselves, there is but too just ground to dread, that our hearts are not right with God; that our eye is not single; neither do we live and walk in the Spirit; we are lax and negligent in the great duty of *Attention* to the teachings and influences of the Holy Spirit in our own minds. This evil must be remedied; to-day let us set about it with all our might; and that God, who delights in the Holiness and Happiness of his creatures, will not fail to afford us powerful assistance.

All that God has done, in creating and preserving us;—all that Christ has suffered and purchased for us;—all that the Holy Spirit has wrought in us, by convincing, justifying, and sanctifying us, tends to this grand point, to make us holy; to impress upon us the Image of the Holy One; to lead us into the practice and habits of Holiness; that we may not only be saved now, and saved at last; but also, that we may receive a great reward, and have an abundant entrance ministered to us, into the everlasting Kingdom of the Lord Jesus Christ.

THE CONVERSION OF A PERSON BORN DEAF AND DUMB.

WILLIAM HEAZLEY, son of a widow in the county of Antrim, in Ireland, notwithstanding his being perfectly deaf and dumb from his infancy, yet at a proper age he learned to weave linen, and became expert at the business; he likewise was as good a labourer in the fields as a farmer could desire, and in general discovered an ingenious disposition. He was employed as a barber in that neighbourhood, and particularly on the Lord's day, was very officious in serving all who applied unto him. As he increased in years, so he did in wickedness. Although he could not speak, yet his spirit and temper were easily discerned by his acquaintance. He was extravagantly fond of horse-races, cock-fighting, and similar diversions, which he diligently attended all round the country; notwithstanding the remonstrances of his pious mother, and others, who endeavoured to prevail upon him to forsake these vain pursuits, which universal experience proves to be dreadfully pernicious to youth, initiating them into idleness, drunkenness, gambling, and almost every species of ungodliness and unrighteousness. But instead of regarding the admonitions of his real friends, conveyed to him by signs which he well understood, he too frequently discovered the highest displeasure, and even rage, at their reproofs. It is still more remarkable, that he was perfectly well acquainted with the time and place, when the children of Folly assembled together, although no person gave him any kind of intimation of those meetings. He was among the first of the assembly; and his looks and gestures indicated the excessive gratification these scenes of vanity afforded his carnal mind; as I have been informed by some of his companions in folly, who are now, through the mercy of God, converted from the error of their ways. This was the manner of his life till he attained to the twenty-fifth year of his age.

In the year 1800 the Methodist preachers visited that part of the country where William Heazly lived. Many persons at-

tended the word, and were brought under a serious concern for the salvation of their souls; and among the rest, William seemed to be deeply affected; which was manifest not only from his serious deportment, but by many tears and groans, as well as by an entire change in his life and temper. Soon after, a little society was formed in that place: and at the time when the people were joined together, he attended, and appeared extremely anxious to be admitted among them. As soon as the preacher set down his name, his eyes sparkled with joy, and he discovered great satisfaction upon being permitted to unite with them who were seeking the Lord: From that hour he renounced all his foolish pursuits, and vain companions. When persons applied to him on the Lord's day, as usual, he made signs to them to come on a Saturday, or otherwise they would be unshaved by him; and at the same time he endeavoured in his way, to convince them of the sinfulness of sabbath-breaking, and of the dreadful consequences that would follow it.

He now became very industrious and diligent in business, and apparently fervent in spirit. On the Lord's day, it is his custom to rise early in the morning, and watch for the coming of the leader of the society; as soon as William discovers the approach of the leader, he instantly runs from house to house, apprizing the members of the society to assemble immediately at the appointed place. During the meeting, if the leader happens to omit speaking some time to him, as he does to the rest of the people, William appears much grieved and distressed: The remainder of the Lord's day, his time is employed in public worship, and assembling with pious persons who are engaged in singing hymns, prayer, and reading. I have frequently been astonished at his sagacity in distinguishing between a book of divinity, and one of any other kind. His affection for the bible is truly remarkable; he frequently turns over the leaves, as if looking for some particular passage, which when he has found, he points out the verses with his fingers, as if he was reading

them, often with a wild screaming voice, and floods of tears. Many words he seems to understand; and makes suitable signs expressive of their meaning. When he is present in the congregation, an awful solemnity appears in all his looks; and he is affected according to the nature and subject of the sermon, and tears of sorrow, or joy, flow from his eyes abundantly. I can testify to the truth of many of these facts, and other circumstances relating to him, I am informed of by pious sensible persons, who are intimately acquainted with him.

SAMUEL MITCHEL.

A STRANGE ACCOUNT.

JOHN TAYLOR, of Bewdly, in Worcestershire, a young man about three and twenty years old, lived utterly without God in the world, till on Tuesday, January 28, 1783, he was drinking at one Thomas Pountney's house, to such excess, that he was much disordered. The landlord observing this, refused to draw him any more ale. He then, after many oaths and imprecations upon himself, rose up to go away. But as he was going out of the door, he dropped down. Thomas Pountney being near, caught him; he was stiff as a dead man, his eyes set wide open, and his teeth quite closed. They laid him upon a bed. He soon began to grind his teeth, while his face was distorted, and he was convulsed all over: and that so violently, that it was as much as four persons could do to hold him. Twice indeed, for a little space, he shewed a composed and quiet countenance. But after a short time, the violent convulsions, and all other symptoms returned. Thus he continued, from nine o'clock on Tuesday night, till seven on Thursday evening. He then came to himself, but being unable to speak, made signs for a pen and ink, and having wrote: "Take me home to die," presently fainted away. He was removed home, but could not compose himself to sleep for a fortnight, which, together with the terror that still

remained upon his mind, reduced his body to a most deplorable state of weakness that can be imagined.

Mr. Hanby (who took the account from his mouth, on February the 25th) asked him whether he remembered being at Thomas Pountney's? He said, "I perfectly remember every circumstance, till the moment that I fell down, as I was going out of the door." But what became of you then? said Mr. Hanby. "As soon as I dropped down," said he, "I fell into a dreadful deep pit, and when I came to the bottom, I was seized by many devils, who rejoiced over me, and dragged me away: I struggled with them in the greatest agonies, while they were pushing and hauling me, to get me into the fire." I asked him, What fire he meant? He said: "The fire is a vast mountain; I could see no end of it. I seemed to be thirty or forty yards from it. The devils strove to drag me to it, but they could not move me from the place that they dragged me to at first." Did you see any persons in the fire, or hear any remarkable noise? "I saw no persons; but I heard the most dreadful screams and lamentations. How did the place upon which you stood appear?" "As black as pitch, with a darkness peculiar to itself, so that I could see nothing but the devils that surrounded me, and the world of fire before me." But did you feel any pain? At this question he fell a trembling, turned pale, and seemed to be struck with an universal horror. When he could speak he said, "O yes! I felt such misery, pain and anguish, that had I been in possession of the whole world, I would have given it for a moment's ease." How long do you suppose you remained there? "O, a long time; till an angel came, at whose appearance the devils fled, and I found myself perfectly easy and wonderfully happy." The angel said, "Your wickedness has brought you to this place." I followed him a little way: but he then left me, and the devils came again with dreadful yells, and dragged me back to the place I was at before. They strove again to push me into the fire. But I struggled; and they were not suffered to prevail."

In what forms did the devils appear? "Many of them appeared like bears, lions, and other wild beasts." How long do you suppose you were tormented a second time? He answered, with the same emotion as before, "O, a great while! But the angel came again, and the moment I saw him, the tormentors fled, and I felt no pain at all; till he gave me up to be tormented a third time, and then my tormentors returned, and all my pain and anguish returned, with the same violence as before." How long in all do you imagine you remained in this place of torment? "It seemed to me to be five or six years." How dreadful must that pain be, which, though it really lasted not two days, appeared to endure so many years. O what must those pains be, when continued to all eternity!

Did the angel appear any more? "He did, and to my unspeakable joy, not only the devils fled away, but I was permitted to follow him to the very gates of Heaven: yea, and to look into it." Did you see any persons there? "I saw transparent persons, very beautiful and glorious, and heard them sing in a manner I cannot describe. This I heard long before I came to the gates. I would fain have gone in, but the angel told me, I must go back and tell my brethren what I had seen." I said, "And must I leave my good angel." In saying these words his spirit returned.

Since that time he is greatly changed, attends all the ordinances of God, and has left the company of all his wicked acquaintance. But he seems still ignorant of *the power of Religion*. This is a mystery indeed! It is well if the last end of this man be not worse than the first!

CHARITY.

WOULD to God this divine virtue were more implanted and diffused among mankind, the pretenders to Christianity especially; and we should certainly mind piety more than controversy; and exercise love and compassion, instead of censuring and persecuting one another, in any manner whatsoever.

Poetry.

TO THE HOLY GHOST.

PART THE FIRST.

AUTHOR of every work divine !

Who doth through both creations shine,

The God of nature and of grace !

Thy glorious steps in all we see,

And wisdom attribute to thee,

And power, and majesty, and praise ?

Thou didst thy mighty wings out-spread,

And brooding o'er the chaos, shed

Thy life into the impregn'd abyss ;

The vital principle infuse,

And out of Nothing's womb produce

The earth, and heaven, and all that is ?

That all-informing Breath thou art,

Who dost continued life impart,

And bidst the world persist to be ;

Garnished by thee, yon azure sky,

And all those beauteous orbs on high,

Descend in golden chains from thee.

Thou dost create the earth anew,

(Its maker and preserver too)

By thine Almighty arm sustain ;

Nature perceives thy secret force,

And still holds on her even course,

And owns thy providential reign.

Thou art the Universal Soul,

The plastic Power that fills the whole,

And governs earth, air, sea, and sky ;

The creatures all, thy breath receive,

And who by thy inspiring live,

Without thy inspiration die.

Spirit immense ! Eternal mind !
 Thou on the souls of lost mankind,
 Dost with benignant influence move ;
 Pleas'd to restore the ruin'd race ;
 And new create a world of grace,
 In all the image of thy love ?

PART THE SECOND.

SPIRIT of power, 'tis thine alone,
 To finish what thyself begun,
 And crown thy work with full success ;
 To them that groan beneath their sin,
 Thou bring'st the sweet refreshment in,
 The everlasting righteousness.
 Thou dost by thine Almighty grace,
 Again the abject sinner raise,
 Again our fleshly souls refine ;
 Spirit of spirit born, we love,
 And only seek the things above,
 And live on earth the life divine.
 Thou dost the vital seed infuse ;
 Thou dost the creature new produce
 In all its glorious parts complete ;
 The subject of thy kingdom here
 Thou makest, e'er the Judge appear,
 For all thy heavenly kingdom meet.
 Thou that revealing Spirit art
 Who dost the hearing ear impart,
 The clear illuminated sight ;
 Spirit of wisdom from on high,
 Of knowledge that shall never die,
 Of holy, true, eternal light.
 (To be continued.)